407 the lack of spare parts. Three of the tractors were Russian-built, and two were Egyptian made. The Bedouins say that the Russian tractors are the better.

407 241 654 [132] In 1964, the Western Desert received its heaviest rainfall since 1947. To take advantage of this, local government officials of the reclamation project requested an additional fifty tractors for plowing on the coastal zone. They received only six additional tractors. In that year, the thirty-nine tractors used in the entire Western Desert were able to plow 15,240 acres of land. During this period of economic change, 731 233 [654] a bad barley crop causes a fodder shortage for the animals, and seldom is the aid program able to compensate for this. [166] Consequently, there is a need to ship sheep to the Nile Valley, or to seek permission to take them to the pastures of Cyrenaica. Both situations create tremendous difficulties for both the Bedouins and the government. A third alternative for the [432] [435] Bedouin is to buy barley on the black-market. In doing this, he must pay six times the normal cost of grain, and risk reprisals.

177 657 Prior to 1960, change in al-Qasr might be characterized as a steady and endogenous process of sedentarization. It had been taking place for about a century and a half. Exogenous change, social and economic, may be identified with the desire of the government to reclaim land in al-Qasr for agricultural use, and to integrate the Bedouin into the national economy.

than they were in the past. These conditions reflect a change in social and authority relations.

In the 'izba sector of al-Qasr, as of 1964, there were two cases of land purchase. In one case, land was sold to an Egyptian, "an outsider" from the Nile Valley. This, of course, could only occur where such a transaction would be upheld by the Egyptian government. Land ownership, when it involves registered land, is absolute. This, to a great extent, works to lessen the influence of the lineage structure on property relations. The law governing property, whether in traditional or modern al-Qasr, reflects a set of social relationships. When an individual can own property in the absolute sense, rather than with respect to his being a member of a group which enjoys sovereign rights of ownership, then, there has been a change in traditional corporate relations (Herskovits 1952:260). This has definitely been the case for most of al-Qasr, and it is adumbrated in the southern sector where a person's rights over land are nearly absolute. A comparison of land tenure patterns on the coast and in the southern region reflect not only the contrast between methods of land use, but, also the fact that as land becomes valuable it becomes scarce and land holdings become fragmented (compare Figures 5 and 6).

When the head of a household dies, his eldest son inherits his authority, but all of the sons share equally in

236 Wool is also very important to the economy of Awlad Ali. Lamb's
286 wool is either sold or spun and woven into rugs. Goat's wool is spun and woven to provide the cover for the tents.

231 Sheep and goats are rarely slaughtered for meat except on special
[262] occasions. Most male and many female lambs and kids are sold in the
[432] market and the money is used to buy the necessary supply of food (like
[438] tea, sugar, salt, etc.), clothes, and other household items. Most of
438 these items are obtained from the shops in the settled communities in
439 the area, although some of the major items can be obtained only from
443 large urban centers like Alexandria.

231 The other domesticated animals that Awlad Ali keep are the donkey
492 for transport and riding, a few camels for heavy transport and also for
[236] wool, very few horses for riding on special occasions (they are con-
[554] sidered as a status symbol for those who own them), and the dog to guard the camp and to protect the herds from wolves and other predators.

235 Poultry are usually kept for meat and eggs which are sometimes sold by
432 the women in the nearby markets.

233 The main occupation in the area is stock raising. Grazing lands
137 extend generally south of the cultivated land in the northern strip.
[132] The growth of pasture plants is affected by the amount of rainfall in a particular year. Low rainfall causes acute shortages of pasture and herbage, and leads to the death of animals by both starvation and thirst. Pasture plants comprise a wide variety of bushes, scrub, and many other species of grasses, most of which have a very short life span. These plants normally persist from December to May; then the land is turned into arid, hard desert with only a few dispersed patches of dry grass.

423 311 619 can he do this, but he can also sell that right. The right to sell the share of the tribal land has recently become recognized in the Western Desert, and the usufruct right is being treated in the same way as ownership.

423 311 619 233 While the boundaries of the cultivable land belonging to the tribe are guarded, when it comes to grazing land, the boundaries are not so much enforced. The tribes of the Western Desert of Egypt are quite tolerant in allowing members of other tribal segments to graze their flocks wherever grazing lands are available. Everyone from any tribe can graze his flocks in areas that offer better pasture. But in doing so, he does not have the right to use the wells and cisterns of the tribal segment. [312] [432] Water is scarce and valuable. Cisterns are owned by the tribal segments, and if an outsider wants to use the water, he has to buy it from the owner for the whole season for a sum ranging between $100-$180.

423 656 In 1958, with the extension of the Mariut irrigation project, a Desert Land Possession Law was enacted and came into force in 1960. This law restates the right of the government to the ownership of the land, and therefore does not recognize the tribal possessions of the land, even when they have made certain improvements in it, such as planting trees or digging wells. However, it gave the right of the occupants of a certain area of land to request either the purchase of the land or its lease for a period not exceeding nine years, granted that such is made within one year of the passing of the law. Failing to do so within one year, the government will either remove the plants and buildings, or confiscate them without compensation.

462 them or any innate aptitude for them; this insistence is an index of the
424 jealousy with which she is prepared to guard her rights. Each right derived from this or that small task is an extension of her control over the male.

462 The force and significance of this control is, perhaps, best seen in a
424 woman's right to cook. At marriage a woman must have at least the minimum
252 of cooking utensils, and one of the rights a man acquires in a woman is that she cooks for him. This is something a man cannot do for himself.
[593] Therefore, when a man ill-treats his wife or threatens her with divorce, she can retaliate by refusing to cook, or leave the tent altogether to return to her father. A man bereft of this service is in a very sorry plight indeed. The legal dominance of the male, seemingly autocratic, is reduced at every point by the control a woman exercises through her exclusive right to perform tasks. The limits to the area of her coercive powers are significant.
562 They are confined almost wholly to domestic relationships. Legally, women suffer such disabilities that they are almost of the status of minors; in reality, their day-to-day living is far from intolerable because they are able to control males over a wide field of relationships.

462 Men, excluded in the main from domestic duties around the tent, per-
424 form tasks to which their legal rights are tied. While women have access
231 to wells for water used by human beings, the transport of larger quantities of water over longer distances, requiring the use of camels, is a task which falls to the men. Watering of animals is done by men. Only they can slaughter the animals for food. The meat of an animal slaughtered by a woman is not "free," in a ritual sense, for human consumption. In an extremity only, a woman can, in effect, kill an animal, but the knife which cuts its throat must be held in a male hand, even if it is the hand of a very
462 small boy. The exploitation of the land is also the male prerogative. They
[424] plough and sow the grain; incidental help may be provided by wives working
[241] alongside their husbands during the early part of reaping, but the main reaping is done entirely by men. Transportation of grain to the mounds is also carried out by men, and it is they only who have access to the grain stores when quantities are withdrawn for family use. Sheep-shearing is
[236] carried out entirely by males,[10] the fleeces are stacked by them and the
[432] distribution and sales of these is directed by the male head of the tent.

Additional to these major tasks which males undertake are a number of minor ones. Men sew strips of cotton together to make clothes for both sexes. They also make rope of grass, albeit in a desultory sort of way, by twisting together the strands between the palms of the hands. A number of
[334] other tasks fall to the men by virtue of the fact that the sexes are separated
[342] in the tent by a divider of blanket material, which may be taken down when only members of the elementary family are about, but which is put

[461] [10] This work is reserved for the younger men and takes the form of a festival during
[533] which lewd songs are sung and poems with obscene themes or references are recited
[538] loudly and within the hearing of elders, in a manner not dissimilar to the behaviour
[831] of bachelors at a wedding.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9 Egypt

Had the Senussi been successful in the last war, they would no doubt have brought in the 'Ibeidat or the 'Awaqir from Cyrenaica to replace the Awlad 'Ali in Egypt.

At the present day the Awlad 'Ali, especially the eastern sections near the Nile Valley, have almost ceased to be nomadic, and only the old men have memories of their former warlike habits. They suffered considerably during the Great War, but are again becoming prosperous. They now own large comfortable tents, are beginning to build houses and clear out cisterns, and are also said to be increasing in numbers.[1] So civilized have they grown that my guides, one a Sinai Arab and the other an 'Abadi, concurred in calling them "green"—not real desert-worthy Bedouins.

Perhaps as a result of Libyan influence, or more probably the better nurture and climate, they are taller, heavier, stronger, and lighter-complexioned than the lightly built Arabs of Sinai and Hijaz. Also they are much franker and more straightforward than their shifty and suspicious eastern cousins, and altogether more trustworthy. Their women only veil themselves to strangers, and talk quite naturally and cheerfully to the men of their own tribe.

They cultivate as much barley as they can, using a primitive plough drawn by camels, in the clayey hollows scattered over their very stony limestone desert, but, as the rainfall is very uncertain, a good crop only occurs every five or six years. After harvest, they exchange some of their barley for maize, which the women grind to make bread as required, and some for dried dates. The seed for next year is buried in a hole lined with straw and covered with clay, and a year's forage for the animals is set aside. The rest of the crop goes to market, and for a short time the Arab has money to buy clothes for himself and his family and at utmost need to pay off some of the numerous debts he has inherited from his forefathers. Soon he is reduced again to the clothes he wears, the tent he sleeps in, and his animals grazing in the desert.

They are great breeders of camels and sheep, and a busy traffic in these goes on weekly in the markets of Hammam, 'Amriya, and the Beheira. So they have got into the habit

[1] At the 1927 census, the Western Desert Arabs, Awlad 'Ali, Jawabis, etc., numbered 38,928 souls exclusive of those settled in Beheira. But Pacho, 100 years ago, estimated them at 38,000 souls.